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A DYNAMIC MOVEMENT

BORIS DE ZIRKOFF

The spread of Theosophy in the world and the strength of the Theosophical Movement depend primarily upon unremitting and intelligent work.

Wherever among students there burns the holy flame of spiritual enthusiasm for the dissemination of the ancient wisdom, there the work flourishes and Theosophy becomes known.

Wherever self-interest is disregarded, and an honest and sustained effort is being made to sow the seeds of Theosophy broadcast, there every motion of hand and mind bears fruit an hundredfold.

Wherever worldly self-seeking interests have been imported into Theosophical affiliations, and the primary objective of the student is either self-advancement or intellectual gratification, or an easy pastime observing someone else doing the work—there the Movement comes sooner or later to a standstill, and pleasant but deadly molds of mind take the place of a living and workable philosophy of life.

The organized Theosophical Movement *has* its workers. It has its self-forgetful toilers, whose whole life and thought are dedicated to the Cause of Mankind. They are the pillars of the Movement, the 'saints' of the universal Theosophical community. It is mainly through their life-blood that the Movement is sustained; it is their spiritual and psychomental fluid that flows through its arteries. If it were not for their self-sacrificing task in all parts of the world, the modern manifestation of the Movement would have given up its ghost long ago, scattering but a few bleached bones upon the sands of time. But does *their* sacrifice, nay, often martyrdom, in the face of grievous odds, persecution, ridicule, and sometimes social ostracism, justify the complacent attitude of the many whose ethical callousness is a dead-weight on the Movement?

The living power of every truly spiritual Movement throughout the ages has always been gauged by the ability and the perseverance of its adherents to *work* on its behalf. It is impossible to work for the Cause without at least to some degree living its teachings. Working for it *is* already *living* its precepts.

It would appear therefore that it is by the same measuring rod of work accomplished or sacrifices made on its behalf, that the Theosophical Movement can appraise its own worldwide membership at any time.

As has been so clearly pointed out by William Quan Judge (*Department of Branch Work*. Paper No. 8, New York, Nov. 1890):

"Many persons, however, think that they can belong to the Society, and while negatively selfish, that is, ready and

willing to sit down and hear others expound theosophical doctrine and never work for the body themselves, they may receive benefit in the way of comprehension of the doctrines of man and nature which are promulgated among us. But they forget a law in these matters of great importance, one, indeed, that they may not be willing to admit, and which is much opposed to our modern ideas of the powers and functions of the human mind. It is that such an attitude by reason of its selfishness builds up a hard wall between their minds and the very truths they wish to know. I speak of an actual dynamic effort which is as plain to the eye of the trained seer as is any object to the healthy eye."

Truth, like the passion for life, craves expansion. It is of the very essence of Truth to universalize itself. It is a leaven which insists upon leavening the whole. It acknowledges no barriers, it respects no boundaries. It is upon this simple fact of being that has been based throughout the ages the missionary urge on the part of all movements, good and bad. And let it be remembered that there has hardly ever been a Movement of any kind that did not originate in some seed of Truth, however small and soon obscured.

A Movement, therefore, which does not exhibit any marked degree of that urge to universalize itself, is dying spiritually, and its decay and disappearance are only a matter of time. The Theosophical Movement, as a Movement, still exhibits many a healthy sign of that inner urge, and this is, of course, its primary claim to growth and expansion in the future.

What is needed today more than anything else in our Movement, is faith in this aggressive universalism of Truth; it is our only escape from smallness, parochialism, querulousness and stagnation.

The spiritual passion for Truth demands for its Apostles men and women who feel its urge, who can interpret its message and lay bare its imperatives. Among free men, always new leaders arise to meet the challenge of great emergencies. These are the men who deny the don'ts and can'ts of conservative years, who go out and dare the impossible.

Our clamant need, as a Movement, is for leaders of thought. Every member—a leader! *Workers* are wanted, not mere well-wishers. Active centers of spiritual light, not mere names on the roster. Men and women who are possessed by the aggressive universalism of Truth and are prepared to 'damn the consequences'. The choice between self-complacent intellectual gratification and intelligent, purposeful, dynamic, but kindly and self-sacrificing work for the Cause of Theosophy, is the difference between a sad wreck cast out on the sandbanks of thought in years to come, and a Movement whose every fiber responds with a quickened fire to the keynote of the Incoming Age. It is up to us!

—Reprinted from *Theosophia*, Spring, 1972

SPEAKING OUT

THE HIDDEN VOICE

A sickness of heart comes over one on reading and pondering long an article in the October 1971 issue of *The Theosophist* by Hugh Shearman, titled "Theosophical Ontologies." It is an article that demands from members of all Theosophical Societies and groups a most careful and honest evaluation. What inner urgings, we may ask, led to its writing and publication? What effects may it have not only on one Theosophical Society but on the whole Theosophical Movement?

A curious introductory note by the Editor, N. Sri Ram, commenting that the article may be regarded by some as controversial, as "upsetting to settled views of one sort or another," would indicate that he himself may regard it as constituting a challenge, a throwing down of the gauntlet. We may certainly accept his words as indirect, if not overt, invitation expectant of a rebuttal expressing 'other' views.

So we speak out. And we trust that this will be only one of other speakings-out from Theosophists in many countries; for in Dr. Shearman's words we find a line of thought and attitude which, if representative of large numbers of other Theosophists, could change the future course and destiny of that noble Movement launched and re-activated in the closing quarter of the 19th century with such high hopes by H. P. Blavatsky and the Adept Brotherhood of which she was the outer representative.

These words are not leveled in an uncharitable spirit at any individual. They point with honest conviction to what appears to the writer to be a great and serious danger within the Theosophical Movement; for what Dr. Shearman writes may well act as a placebo helping to lull the stirring conscience of many because of its appealing but specious argument, its flavor of scientific open inquiry. To others, of course, it will serve as an irritant, a prod or challenge.

Dr. Shearman advances the idea that there are in Theosophy mainly two ontologies. (He is using the word in its philosophic meaning as the science of being or reality; the branch of knowledge that investigates the nature, essential property, and relations of being). There is the ontology, he says, which "came from Madame Blavatsky," extensions of which "are to be found in the Mahatma Letters, with respect to which she was the medium and means of transmission . . .". And there is, he contends, the ontology of Bishop Leadbeater—"more personally his own", from his individual experience. These are, the author declares, very largely what constitutes the corpus of Theosophical literature today.

That is Dr. Shearman's major premise, and from it he pursues his argument. But it is a false premise, untrue; and thus no matter with what apparently fair or persuasive reasoning he seeks its support, it will confuse and mislead the untutored reader or beginning student of Theosophy.

Let us speak plainly. There are not in Theosophy various and sundry 'ontologies' differing in their fundamental teachings concerning the nature of the universe (see *The Mahatma Letters*, p. 49)—not one propounded by H.P.B. and another equally sound and authentic presented by C. W. Leadbeater or by Olcott or by Tom, Dick or Harry. Truth *per se* is one. It is not one thing here and another

thing somewhere else. *It is one.* If you want to use the term 'ontology', acceptable to that branch of study called Philosophy, then there is in Theosophy only one ontology. We prefer the simple word Teaching. The Teachings are the *facts* of universal being. *Thus Have I Heard: Iti mayâ śrutam:* are the words that mark the true chela become Teacher. Only as I have been taught, only as I have received it, do I pass on the Teaching. What true Theosophist does not recognize its esoteric ring? On that statement and what it deeply signifies Theosophy stands—or falls.

But this, you say, is not an attitude acceptable to Science or scientists today. Let that be. Given time, in the true spirit of scientific inquiry and research, leading and intuitive thinkers will come to recognize the basic Theosophical truths. This is not said dogmatically but because we believe, as Dr. G. de Purucker expresses it (*Occult Glossary*), that Theosophy is "the formulation in human language of the nature, structure, origin, destiny, and operations of the Kosmical Universe and of the multitudes of beings which infill it." Facts are pitchforks, said H.P.B. somewhere, meaning they are there; they exist; they cannot be wished away or denied. Our inadequacy intellectually and intuitively to grasp them, to place them in proper relationship with other facts of being, does not change *das Ding an sich*. It remains. Obviously H.P.B. did not say all there was to say about these facts of being, but what she did say is a faithful reporting on which students can rely. They can test them; they should. They can question them; they should. They will find that there will be no need to throw them overboard, to flounder around for new facts, or, if you prefer, new ontologies.

Each student will, of course, see these basic ideas colored by his own nature and understanding—some more clearly and intuitively one aspect; some another. But this natural personal coloring is not a creating of grand postulates or new and worthy 'ontologies'. It is merely a viewing of the Truth through the qualities of one's individual swabhāva, one's essential nature. Seek the Truth. Seek the Great Idea. The rest will come. Seek in the *buddhi-manas* of your being, and let psychic visions fall into their place as relatively unimportant and subsidiary.

Dr. Shearman stresses the 'personality' of these two individuals, emphasizing the "strong prejudices of H.P.B." which affect the "descriptive material that came from her," and insinuating, as an instance, that her accounts of the after-death conditions "clash very emphatically, not only with what Bishop Leadbeater and other members of the Society later describe, but also with descriptions given by psychics quite unconnected with the Society." (I should think so!)

Throughout the article the effort to discredit H.P.B.'s *bona fides* is transparent. Shearman quotes from A. P. Sinnett's *The Early Days of Theosophy in Europe* (p. 26), written as all historians should know, when A.P.S. in his later years was disgruntled with Theosophy and had completely turned against H.P.B. Sinnett says that H.P.B. did not know enough of the truths of "Reincarnation, karma, the planetary chains, the succession of root-races, the sub-races and so on" to tamper with them, "to import confusion" into them; but, he implies that because of "a bitter detestation of spiritualism" she let this feeling distort the teachings on the 'after-death' conditions.

Poppycock! Anyone who knows anything about H.P.B. and how she was trained and taught will laugh at this bleating of the bruised ego. It is pitiable enough to recall Sinnett's turning on his friend after all he had received from her of inestimable value while she was alive; but for a later Theosophical writer, an historian to boot, to seek reinforcement of his own personal views from this biased source is sadly reprehensible.

Shearman tries to show that letters which H.P.B. transmitted from the Masters contained ideas and expressions out of her own head. In support of this he quotes phrases taken out of context from a letter from H.P.B. written in Würzburg, Germany, in June 1886 and copied in the handwriting of Frau F. Gebhard. A careful reading of that whole letter (see *The Theosophist*, August 1931, and, for a longer version, *The Path*, March 1893) makes perfectly clear that H.P.B. was not writing anything out of her own head and making it appear to be Master's. It often happened that in precipitating messages from the Master, chelas who could not speak English sought appropriate English words and phrases "from H.P.B.'s own head" when she was present. But the real message was not tampered with; it was conveyed as intended. To imply that H.P.B. 'invented' these is a plain falsehood. And as for the general slur that H.P.B. concocted large portions of these messages herself, just ask yourself the simple question: If you could produce or write anything *on order* from the Master and in his own style of handwriting, would this message be considered *your own* or Master's?! If you take a note in shorthand from the boss and he says, Sign it and post it, is that letter his message or yours? *Verb. sap.*

Who, after all, was H.P.B.? All true Theosophists should know her rightful place. It is not a matter of praise or worship. It is a matter of honesty and a burning desire to search for and know the Truth. Who was that complex, dynamic, often volcanic and unconventional character? Says the Master M. (*Mahatma Letters*, p. 263): "... a woman of most exceptional and wonderful endowments. Combined with them she had strong personal defects, but just as she was, there was no second to her living fit for this work."

In simple language, H.P.B. was far more than a sensitive psychic of rare ability. She was, *above all else*, the direct and chosen vehicle or carrier of the message "of the truths of being" about Man and Nature from the Trans-Himalayan Adepts. She was their chela, who had paid the awful price necessary in training and discipleship. What do we, with our petty comparisons, our limited focus of understanding, know of the constraints, the rules, under which she labored in order to become worthy, *second to none*, to carry out her mission? Again the Master M. speaks (*op. cit.* p. 272): "The Old Woman is accused of untruthfulness, inaccuracy in her statements . . . *She is forbidden* to say what she knows. You may cut her to pieces and she will not tell . . . were she a natural born liar—she might be happier and [have] won her day long since by this time. But that's just where the shoe pinches, Sahib. She is *too truthful, too outspoken, too incapable of dissimulation*, and now she is being daily crucified for it."

H.P.B. makes no bones about her own qualifications. She knew what she knew and for the most part kept silent on the real issues involved. Despite what her detractors in the

past have said of her; still worse, despite what so-called friends would intimate today, that she concocted or invented these truths, she declares frankly and straightforwardly, borrowing Montaigne's words, that what she brought of her own was but the 'string' that tied the 'nosegay of culled flowers'. And she adds words that every student of Theosophy should know and should have tested: "Pull the 'string' to pieces and cut it up in shreds, if you will. As for the nosegay of FACTS—you will never be able to make away with these. You can only ignore them, and no more."

And here let us say that these "facts" do not comprise an 'ontology' of H.P.B.'s. What she brought is a page of the Secret Doctrine, something about the truth in Nature—inviolable because a part of TRUTH itself. It should be obvious to any tyro in Theosophy that H.P.B.'s words, when it comes to teaching, when it comes to reporting the facts of universal nature, are what have been checked and tested—*scientifically*, if you please, for what else is real science but such a testing?—by generations of adepts and seers, and are an accurate reporting of them. Nor do you belittle H.P.B. by saying that she 'merely' reported these facts. In saying so you can only elevate her. And to say, as Shearman concludes, that H.P.B. confined herself "to the perhaps safer fields of things large, relatively remote and incapable of testing," is with subtle casuistry trying to sow seeds of doubt and confusion in the minds of those untrained. And to trot out Count Keyserling as finding C. W. Leadbeater's account of inner worlds written as "one who observes more or less scientifically, the only one who describes in simple straightforward language"—what support is this? Since when is Keyserling considered an authority on the invisible or astral worlds!

It is doubtful if any scientists would be impressed on reading Leadbeater's *Man, How, Whence and Whither?* or his *Lives of Alcyone* by the veracity of his visions. To say this is to state mildly what could be expressed with some force. One does not attack Mr. Leadbeater because of his psychic explorings; one can recognize his sincerity and the devotion of his followers; but one must clearly state that his so-called reportings are simply what they are: psychic investigations by a psychic and are not Theosophy as the word should be understood.

These are facts our readers should know in judging the worth and value of what is presented as Theosophy today. Theosophy should be respected, sought after as embodying in its practical bearing "divine ethics" (H.P.B.); also recognized as "the substratum and basis of all the world-religions and philosophies, taught and practised by a few elect ever since man became a thinking man" (H.P.B.); and, as we have already noted, as reporting the "nature, origin, destiny, and operations" of the Universe and its multityriad beings (G. de Purucker). Theosophy should be recognized as *nothing less* than this in the public mind.

What, frankly, would a logical follow-through of Dr. Shearman's ideas mean? That basically there are two Theosophical Societies? — one loyal to the Teachings of the original Founders (and composed of individuals who are members of various groups and some probably not outwardly even labelled as Theosophists); and another whose chief aim would be to serve the forwarding of the psychic investiga-

tions of C. W. Leadbeater and the Liberal Catholic Church of which he was a Bishop?

Let us be honest with ourselves. That dichotomy may yet be invisible, but who will deny that it is there, growing, consolidating? No longer can a slumbering membership sweep under the rug and shrug off what has lain hidden there as something to turn away from or postpone decision on to some indefinite future. The hope of true Theosophists has ever been to preserve and promulgate the original Teachings which carry the impact of tested Truth, and to work constructively and harmoniously with all. The danger has been, and is now stronger than ever—if we may judge by the publication of this article under review in a Theosophical organ of international repute—that the pure stream of teaching may be so contaminated by the psychic tide, that for the very preservation of that inner life essential to the Movement, a separation may prove to be an unavoidable and remedial necessity. It is a strange and eminently fateful situation.

As a Bishop of the Liberal Catholic Church, Leadbeater may speak for that body through his writings, but he cannot under that guise be considered to speak for the T.S. or for Theosophy itself, nor for any true Esoteric Section of any Theosophic body. Yet one is impelled to ask: Is there here a hidden voice that thus speaks for many kindly, well-meaning, sincere individuals who are unacquainted with the basic Theosophical literature and the tradition behind it? Is there a hidden voice representing the Liberal Catholic Church that seeks to elevate one of its Bishops and at the same time to lower in the estimation of Theosophists uncertain of their ground H.P.B. and what she stood for?

Or, we may ask, is there not another deeper hidden voice that, overleaping barriers of separative organizations and the weathered canyons of prejudice, speaks for untold numbers in this great Theosophical Movement? A voice that cries out for Truth above all else? Truth, that will enlighten, Truth that will stir to noble and wise action? If and when we come to truly know something of the Essence of the Nature of Being or Reality, can we ever be satisfied with that which is obviously less, swept along by currents and temptations that offer the 'easy way', succumbing to the merely pleasing and pleasant? Has not the time come in this new cycle to stand firm and raise high the banner of real Theosophy, and to acknowledge allegiance only to that "TRUTH, high-seated upon its rock of adamant," "alone eternal and supreme"? (*Isis Unveiled*, Preface, v.)

—W.E.S.

THE LAST QUARTER

By L. H. LESLIE-SMITH

The following, reprinted from *The Theosophist* (Adyar, India), November 1971, are extracts from a lecture given at the English Summer School at Nottingham, 1971. Readers may find these paragraphs pertinent to the discussion "A Commonsense Approach to 1975" in *The Eclectic Theosophist*, No. 5.—Eds:

Can our Society adapt itself to the needs of the coming decades? H.P.B. stated that during the last quarter of every hundred years an attempt is made by the Masters of the Wisdom to help on the spiritual progress of humanity. "Towards the close of each century . . . an outpouring or

upheaval of spirituality . . . has taken place. Some one or more persons have appeared in the world as their agents, and . . . occult knowledge and teaching has been given out." However, "every such attempt as the Theosophical Society has hitherto ended in failure, because . . . it has degenerated into a sect, set up hard and fast dogmas of its own, and so lost . . . that vitality which living truth alone can impart." But "if the present attempt, in the form of our Society, succeeds better than its predecessors have done, then it will be in existence as an organized, living and healthy body when the time comes for the effort of the twentieth century."

What shall we expect on the stroke of 1975—and after? I would urge in terms of strong recommendation that we expect nothing. Surely one lesson to be learnt from the history of the Society is not to condition ourselves to expect any particular event, but to try to be prepared for whatever may happen. We have the message the world needs—the divinity of man and the unity of all existence. At all levels the One is evolving. The only constant factor in the universe is change. The river of life never ceases to flow. There will be all kinds of changes in the last quarter to surprise those who live to see them, possibly mystify them, perhaps be difficult to understand or accept. But that is what Theosophists have to do. Events must be observed with an open mind, an expectant attitude and a willingness to change in spite of the innate conservatism that makes us loath to do so. We must also avoid all notions of what we think may happen, or we shall so blinker ourselves as not to see the real happening and be in the plight Francis Thompson described:

" 'Tis ye, 'tis your estranged faces
That miss the many-spended thing,"

It is obvious that the world is in the throes of preparation for the effort of the end of the century. The ferment in every department of life shows it. We are in the midst of it, not able to stand aside and view it in perspective and see the direction to which the converging movements point. There are likely to be changes more fundamental and widespread than the world has ever known because of a conjunction of forces never before possible in our human story. Can we face them? Our minds must be open but discriminating. . . .

THE MAHATMA LETTERS TO A. P. SINNETT

By CHRISTMAS HUMPHREYS

Reprinted from *The Middle Way*, Journal of the Buddhist Society, May 1963.

As a young woman H. P. Blavatsky was trained in Tibet by a Master who signed himself "M" for Morya. In 1875 she founded, on his instructions, with Col. H. S. Olcott, and W. Q. Judge, the Theosophical Society, which was designed as the vehicle of a new presentation in outline of that "accumulated wisdom of the ages", tested and verified by generations of seers, which antedates all historic religions. She called it Theosophy, "the wisdom of the gods," a term coined for it in the 3rd century A.D. by Ammonias Saccas, the Neo-Platonist.

When the Indian Branch of the new Society was formed, one of its earliest members was Mr. A. P. Sinnett, then Editor of *The Pioneer* of Allahabad. He proved himself a sincere student of this strange esoteric knowledge, and with the help of Mme. Blavatsky was put in touch with her own Master and with another known as "K.H." for Koot Hoomi. Letters from these two Masters, and from others of their Brotherhood, whom the East calls Rishis, Mahatmas, Arhats, Bodhisattvas and other names, had been received by Europeans since 1870, and there are collections of these originals in various parts of the world today. The largest, however, is that now in the British Museum, where it was placed by Mr. A. T. Barker in 1939 at the request of Miss Maud Hoffman, the executrix of Mr. Sinnett, who had died in 1921.

The Letters which he received from the Masters M. and K.H. during the years 1880-4 were collected by Mr. Sinnett. On Mr. Sinnett's death Mr. Barker was asked by Miss Hoffman to edit and publish the Letters in book-form. Some had been quoted by Mr. Sinnett in *The Occult World*, and the collection had been used for the compilation of his *Esoteric Buddhism*, but the task of editing the whole MSS. was formidable. The Letters appear in half a dozen varieties of pencil, ink and crayon, on scraps of paper of all quality, and sometimes written across the existing writing of other people. How Mr. Barker managed to decipher and arrange them coherently, especially when only half can be dated, is to me a marvel, for even with the help of Mr. Jinarajadasa, then the Buddhist President of the Theosophical Society, and Mr. Boris de Zirkoff, now editing the *Collected Writings of H. P. Blavatsky*, and others, I found it difficult at times to decipher a single disputed word. But Mr. Barker managed to copy and arrange the material in convenient Sections and to produce a volume which, reprinted many times, has profoundly affected the Theosophical movement.

For here is one half of the source-material of "Theosophy," that vast system of knowledge which embraces the periodic coming into being and disappearance of the universe and man. The other half is in the writings of "H.P.B." herself, notably in *The Secret Doctrine*, the material of which was given her by the Masters.

The first edition of the book appeared at Christmas, 1923, and the second in 1926. Now at last, after ten years' work by the Trustees and their colleagues, comes the third, and we hope definitive edition.* The seven Sections cover history, doctrine and discipleship. The exposition of doctrine enabled Mr. Sinnett to write his *Esoteric Buddhism*; the section on "Probation and Chelaship" is in my opinion the most profound and detailed description of the necessary self-development which must precede true entrance to the Path which has ever appeared in print.

Here, then, not in studied prose but in letters written at odd times and from many places, is the attempt by two advanced minds to teach a Westerner the basic principles of that immemorial Wisdom of which the religions of the world are so many partial expositions, and of the long and difficult Way which any man must tread who would achieve in his own mind the "Wisdom which has gone beyond." Buddhists will find a wealth of teaching in these Letters which will throw great light on the Scriptures of their several schools. As for the Path itself, if it be hard to

find and harder still to tread, the Master K.H. wrote to A. P. Sinnett, "We have one word for all aspirants—TRY."

**The Mahatma Letters to A. P. Sinnett*, from the Mahatmas M. and K.H. Transcribed and Compiled by A. T. Barker. Third and Revised Edition edited by Christmas Humphreys and Elsie Benjamin. The Theosophical Publishing House, Adyar, Madras, India, pp. 524, Cloth 46/—, Boards, 35/—.

ABOUT KARMA—But Not the Last Word!

By ELSIE BENJAMIN

"During informal discussions at the Büdingen Convention in Germany (June 1971) and afterwards, three interesting aspects of 'this most difficult of all theosophical doctrines' emerged as perhaps needing some clarifying interchange of ideas: 1. Is it not better to consider that karma works *automatically*? 2. Is not our karmic path unalterably set for us at birth? 3. Is not 'Unmerited Suffering' a contradiction of the doctrine of karma?"

The above is quoted from *Corresponding Fellows Lodge of Theosophists Bulletin* (CFL) (Following the Blavatsky Tradition) No. 317, January 1972, under the general title of "A Discussion of Three Aspects of Karma."

Space permits quoting here only the paragraphs of item No. 1; but readers interested in this subject, complex but necessary to understand, and its six pages of discussion and quotes, are encouraged to apply to the *Bulletin's* Editor (24 Upper Brighton Road, Worthing, Sussex, England) for the complete article.—Eds.

Someone suggested at Büdingen that it might be good to describe the working of karma as being automatic, principally in order to 'meet young people on their own level', in this mechanistic, electronic age where students 'automatically' think along these lines. We personally disagreed on two points: a) Is it so helpful to young people to go right down to their level of nonunderstanding (or for an adult either for that matter)? We think: Is it not better to meet them *half-way*, induce them to reach upward, to realize that half the battle must be won by them, that nothing worthwhile is earned without effort on their part? (One is reminded of the 'watering down of the teachings' dear to the hearts of some theosophists, so that they will be more easily acceptable to people.) Illustrations along this line can be given to the young: muscles will never strengthen if they are not urged or exercised somewhat beyond their present capacity, etc., etc.

b) 'Automatic' seems an unfortunate word, (possibly it has been used in this connection, in theosophical literature, we don't remember), because it tends to exclude free will, choice and the *human* element for each of us. We do agree that in its workings it is unerring and impartial, utterly neutral. Here are one or two passages which convey what we mean. Others abound in our books. *Mahatma Letters* p. 111 "... Karma representing an Entry Book, in which all the acts of man, good, bad, or indifferent, are carefully recorded to his debit and credit —by himself, so to say, or rather by these very actions of his.!"

H. P. Blavatsky, The Secret Doctrine II, 329 (discussing the cyclic law):

"It is a *law* which acts at its appointed time, and not at all blindly, as science may think, but in strict accordance and harmony with *Karmic* law. In Occultism this inexorable law is referred to as 'the great ADJUSTER'...."

The Secret Doctrine I, 642:3: "KARMA-NEMESIS is the creator of nations and mortals, but once created, it is they who make of her either a fury or a rewarding Angel There is no return from the paths she cycles over; yet those paths are of our own making, for it is we, collectively or individually, who prepare them For the only decree of Karma—an eternal and immutable decree—is absolute Harmony in the world of matter as it is in the world of Spirit. It is not, therefore, Karma that rewards or punishes, but it is we, who reward or punish ourselves according to whether we work with, through and along with nature, abiding by the laws on which *that Harmony* depends, or—break them."

Consciousness comes into this question: "Is Karma good or bad, punitive or rewarding?" Well, it is always good to pay one's debts before they grow any larger with interest added,—what a sense of freedom when paid! And how often has life not shown us that what has come to us seemingly as unfortunate or even tragic, 'bad karma', has sometimes been the open door to something truly wonderful, even from the mundane standpoint of our daily lives! The student who once wrote: "Well, if I have wronged so-and-so, there is nothing I can now do about it, I just have to get my karma"—leaving his *own* response and further actions out of the equation, surely was taking the automatic, mechanistic view of karma. The results of acts sown have to be met of course, there is no sort of magic that can obliterate what has been sown; but karma always presents us (a) with a lesson to be learned, and (b) the opportunity of righting a wrong, something we've got to do about it—or *undo*—ourselves. Then we find that by using our intelligence guided by our awakened consciousness, we can turn something seemingly bad into a most worthwhile event and lesson learned.

"WHOLENESS" THE IDEAL

The following is quoted from the always excellent section "On the Lookout" in *Theosophy*, organ of the United Lodge of Theosophists, Los Angeles. This is from the April 1972 issue.—Eds.

A brief article in the *Los Angeles Times* (Jan. 24) by Max Lerner reviews the contributions of "the encounter movement" to more useful patterns of growth in our society. Mr. Lerner approves the emphasis on the healthy rather than the abnormal, on the potentials of man instead of on a past full of mistakes and distortions, but he also notices the superficiality of these advances in application. He notes with dissatisfaction the lack of an integrating philosophy of, as he puts it, "an intellectual habitation." He says:

"For me the heart of a new approach would lie in the concept of the whole person. Medicine must treat not a particular location in body or mind, but the whole person. The schools and universities must educate the whole person. Those of us who live split lives, each part shut away from the others, must rediscover the whole person. But each person, to become whole, cannot hope to do it as an aesthete or an Indian mystic fleeing the world and his society, but must face and grapple with his environment, his community, his civilization."

He might have added that the person who wants to become whole must face and grapple with his own personality. He needs to discover for himself what he is and what he might be. The potential of the mind for creating various "intellectual habitations" is described by William Q. Judge in *Notes on the Bhagavad-Gitâ*:

"Man, made of thought, occupant only of many bodies from time to time, is eternally thinking. His chains are through thought, his release due to nothing else. His mind is immediately tinted or altered by whatever object it is directed to. By this means the soul is enmeshed in the same thought or series of thoughts as is the mind. If the object be anything that is distinct from the Supreme Self then the mind is at once turned into that, becomes that, is tinted like that. This is one of the natural capacities of the mind. It is naturally clear and uncolored, as we would see if we were able to find one that had not gone through too many experiences. It is moveable and quick, having a disposition to bound from one point to another. Several words would describe it. Chameleon-like it changes color, sponge-like it absorbs that to which it is applied, sieve-like it at once loses its former color and shape the moment a different object is taken up. Thus, full of joy from an appropriate cause, it may suddenly become gloomy or morose upon the approach of that which is sorrowful or gloomy. We can therefore say it becomes that to which it is devoted."

POINT LOMA PUBLICATIONS THEOSOPHICAL LIBRARY

New Library Building — The Library building to house Point Loma Publications books and archives was completed last April.

Library Contributions—Recent weeks have brought generous gifts of books on Theosophy from Mrs. Herbert Aldrich of Los Angeles, Mrs. Verne Read of La Jolla, Mrs. Katherine MacDonald of Costa Mesa, and on philosophy from Bernhard Mollenhauer of San Diego (all of California); several shipments from Gerard J. Defraeye, of Knokke-Heist 1, Belgium, as well as a set of the *Encyclopedia Britannica* (1947) from Mr. and Mrs. Geoffrey A. Barborka, of Ojai, California. All are acknowledged here with grateful thanks.

Unique Archival Material — From Staffan Kronberg of Stockholm, Sweden, has come a collection of excerpts from his letters written while at Point Loma, California, to his parents in Sweden, during the years 1913 to 1921. He has titled this manuscript "Life at the Râja-Yoga School from a Growing Boy's Point of View." His artist's handwriting, vigorous and clear, fills some 54 sheets of foolscap, both sides. For Kronberg's student-contemporaries these pages carry the nostalgia inevitably associated with those formative adolescent years spent in most unusual and unique surroundings. For others of a younger generation (especially those in growing numbers seeking material for university theses on Point Loma, its Theosophical history and the experimental nature—in modern eyes—of its education system) this manuscript because of its authentic and intimate nature will provide invaluable reference material.

Staffan Kronberg, son of the late Julius Kronberg, portrait painter for the Royal Family of Sweden, has recently re-

tired as a multilingual confidential staff-officer of the Swedish Government. Point Loma Publications' Board of Directors expresses its delight at receiving this thoughtful and valued manuscript from a well-remembered fellow-student, and is happy to have xerox copies of it on display in its new Library and available for sale to sympathetic friends.

Glossary of Sanskrit Terms—Off the press now is a new publication by Point Loma Publications, Inc.: *Glossary of Sanskrit Terms and Their Correct Pronunciation*, by the well-known Theosophical author Geoffrey A. Barborka. It is hoped that this little book will be in wide demand by all Theosophical lodges and by individual members and students around the world. The price is \$1.00. Send orders to: Point Loma Publications, P.O. Box 9966, San Diego, Calif. 92109, U.S.A.

Dutch "Eclectic Theosophist"—The month of March saw the first number of *Mededelingenblad* (Newsletter), the Dutch "Eclectic", issued by the School for the Study and Promulgation of the Esoteric Philosophy in the Netherlands (Secretary, The Hague, van Aerssenstraat 26-B, and Secretary, Arnhem, Hakvoortlaan 28). At its masthead are these words from H. P. Blavatsky's *Isis Unveiled*: "Men and parties, sects and schools are but the ephemera of the world's day. TRUTH, high-seated upon its rock of adamant, is alone eternal and supreme."

Among articles are a translation of Emmett Small's "What is Your Understanding of 'Eclectic'?", and Camille Svensson's review of *Wind of the Spirit*.—Our hearty congratulations!—Eds.

SANSKRIT CONFERENCE

A total of forty-six nations have to date accepted India's invitation to participate in the first international Sanskrit Conference ever to take place, and which will open in New Delhi on the 27th of March.

The theme for the Conference will be an appreciation of the contributions which Sanskrit has made to the languages, literature, thought-life and culture of the world.

—Translated from *Svenska Dagbladet*, Stockholm, Sweden, Feb. 12, 1872

GROWING STUDY CENTERS

In addition to (Point Loma affiliated) Theosophical study-centers in the U.S.A.: in Butler, New Jersey, Joplin, Missouri, Oklahoma City, Okla., and in San Clemente, and Desert Hot Springs, Calif., we are happy to report another, meeting under the aegis of the Tibetan Friendship Group (South African Section) at Wynberg, C.P. The Secretary, Mrs. Rosemary Vosse, lists this in her Newsletter, No. 9 (Feb. 1972) as "H.P.B. Theosophical Study Group Meeting." The subject for April was "After Death—What?", and the month of May gives special attention to White Lotus Day, the 8th, with readings from *The Light of Asia* and the *Bhagavad-Gitā*, and a playing of a recorded talk on "H.P.B. and White Lotus Day" by Boris de Zirkoff.

Our readers will also know already of work of this nature carried on in Holland by the "School for the Study and Promulgation of the Esoteric Philosophy" at The Hague and Arnhem, under the over-all direction of Jan

H. Venema; and of the vigorous Correspondence Class and editorial work conducted for over 20 years by Mrs. Harry Benjamin in Worthing, England, which now has members scattered over the globe; and the translating, editorial and study-group work of Miss Emmi Haerter and Miss Mary Linné of Unterlengenhardt, Schwarzwald, West Germany. Editors of *Der Theosophische Pfad*. In the U.S.A., G. Cardinal Le Gros also conducts a Correspondence Study-course, with a membership in several states.

Inquiries have been received by Point Loma Publications as to "how to join the Society (Point Loma)". As our name implies, we are chartered as a publishing corporation—not a Theosophical Society. There is no "Point Loma" Society to join—now. But we suggest you first seek to identify yourself with the spirit of the work we seek to promulgate, so that each individual may become a living light, a real center of *buddhi-mānasic* light, wherever he is. Keep in touch with the President, the Secretary, the Editors, or any individual you know is connected with this strong growing effort. Subscribe, we may suggest, to the *Eclectic*, and invite others to do so. Above all "keep the light burning in your hearts," and when opportunity offers, gather one or two others interested in talking these things over to study together, and thus form another Center of Theosophical study. And let us know.

FROM LETTERS RECEIVED

The Voice of the Silence—This letter from Helsingborg, Sweden, sent by Mrs. Maja Synge, comments on "Speaking Out" in *Eclectic* No. 9. Spring Equinox 1972.

Dear Kenny,

As said in a letter to your Dad a few days ago, I have read your article in the *Eclectic*, first from curiosity and then for the subject matter so close to an old Theosophist's heart: *The Voice*.

Now, if sitting together in a shady nook of your Southern California garden this spring day, how much better we could discuss the matter. It is of course to be regretted that such errors as the ones you point out in the Wheaton Edition have occurred, and your reasons valid, demanding correction, even reprint. Remember the Chinese axiom: "Who said that the red dot (in a painting) be of no importance!" Of course it is. But how often are not these 'dots' overlooked, and must we on the whole demand such exactitude of printers, editors, authors? Probably in your youthful uncompromising attitude you must say yes.

This play with *Self*, how it goes through our literature, inherited from the deep and subtle-minded Oriental, disciplined in classic Sanskrit and other ancient lingua. Thus: if H.P.B. writes self with a capital she means Self, not self.

What is this talk of the 'two Paths' but an effort to articulate what we with at most attention, meditation and so on, are aware of, however faintly to begin with, of these two selves. Even the great Goethe exclaimed: "Zwei Seele wohnen in meinem Brust."

As to the Pratyeka and the Bodhisattva, you know how G. de P. stressed this recondite doctrine, even to consider with compassion the Pratyeka. Later in my solitary life here I have come across such works in the true Buddhistic tradition as "the Heart Sutra" and "the Diamond Sutra" in Prof. Edward Conze's original translation from Sanskrit and his (own) supreme and indeed inspired Commentary. I have recently re-read it. (*Buddhist Wisdom Books*, Allen and Unwin, Ltd.)

While writing this the morning has been marching on. Sol is bursting the dark clouds. I pick up my old much-worn copy of the *Voice* (inscribed "E. E. Synge 1931—to Maja, Point Loma, 1940"). I open it and find the following: "He who becomes Pratyeka Buddha makes his obeisance but to his Self."

Thanks, Kenny, for the chat. I must run out to see if the daffodils are dancing in the sun.

Your devoted
Auntie Maja

Golden Precepts

Richard Sattelberg, Buffalo, N.Y.—*Golden Precepts* is a truly inspiring and ennobling work. It should be read at the end of the day when one has time to settle one's thoughts and reflect upon the mysteries of Being. It is truly a 'guide to enlightened living', as subtitled, and is what so many individuals need today in this ever-changing world, so replete with spiritual confusion and dogmatic barrenness.

Adele Kincade, Iowa City, Iowa.—Almost as long as I can remember I have been driven by an inner hunger that gave me no rest, and was not satisfied by outer things . . . *Golden Precepts* is a book to set your heart singing! As I read and reread, it seems each chapter is the best. The chapter on "Death—and Rebirth" was a special blessing to me. I have known for a long time that whatever happens to me is of my own creating, but that chapter gave me a whole new outlook, and has indeed brought peace to my heart and rest to my mind. It has made me determine to try to see everything as an opportunity to learn and grow."

Nell Beauchamp, Oceanside, California.—I cannot tell you how very wonderful it is again to have a copy of this precious book by my bedside. The first thing in the morning I open it at random and whatever I read is just what I need for that day, and just before I turn off my light at night I again open it at random and whatever I read always quiets my mind and dissolves whatever irritations the day may have brought. It is indeed the perfect gift for the man or woman who has everything but peace, and I think there are quite a number of those around these days.

Eclectic Newsletter

C.E. & C.J. Le Lorrain, Naarden, Holland.—We really are enthusiastic about your newsletter and do hope to get it regularly . . . In 1970 we went to Canada, Montreal, to look up our youngest son, his wife and daughter. While we were there we got in touch with the Montreal Lodge; there we met Mrs. Gilmour and Mrs. Law. Mrs. Gilmour invited us to her flat; she has a lovely theosophical library of her own and told me to borrow whatever book I liked. And then my eye caught Purucker's books. I chose: "Studies in Occult Philosophy". That was a revelation; it really was! Since then I realized that in the years from '21-'70 I had learned far less than I learned in the last 2 years. Am I grateful!! It is a privilege to have these books full of wisdom and gradually to be able to understand more and more what real Theosophy means.

Mollie Griffith, Victoria, B.C.—You all have my sincerest and warmest best wishes . . . I was particularly interested in Miss Hoskins' letter. I have a Pears Cyclopaedia (sixty-first edition) and

under the title "Blavatsky, Helena Petrovna" in the Prominent People Section, it says (1831-1891): "A noted Theosophist of Russian birth, who founded the Theosophical Society, the influence of which has gradually changed the religious and scientific thought of the age. Author of *The Secret Doctrine*, *The Key to Theosophy*, etc." I thought that was really something and wonder if Miss Hoskins had something to do with that entry. Manly Hall is always such a staunch supporter of H.P.B. . . .

Alan R. Shurlock, Mill Valley, Calif.—I enjoy your valued publication very much and hope it will continue to be successful. That it will I have no doubt, as long as the high quality of the articles it has published so far continues.

Maja Synge, Helsingborg, Sweden.—*Eclectic* No. 9 is here, a very full issue, rich in content and with the necessary variation to stir the reader's interest. G. de P.'s "The Psychic Tide" is to me of measureless interest and comfort, facing daily the insanity of our time. Kenneth's article well done indeed.

CONTRIBUTIONS

Since our report in *Eclectic* No. 8 of Jan. 31, 1972, the following contributions have been received, acknowledged here with deep appreciation to each and all contributors: E.D.F., Butler, N.J., \$5.00; W.C. of West Covina, Calif. and N.C. of Seattle, Wash., \$25.00; E.L.K., Desert Hot Springs, Calif., \$10.00; E.L., London, England, \$7.50; M.F., Emsworth, England, \$10.00; H.D.M., Los Angeles, Calif. \$7.50; Anon. \$40.00; E.L.K., Desert Hot Springs, Calif. \$10.00; A.K., Los Angeles, Calif., \$11.50; G.F., Stockholm, Sweden, \$2.50; D.B.H., Santa Monica, Calif. \$2.50; Anon. Chicago, Ill., \$10.00; D.K., Los Angeles, Calif. \$27.50; C.LeL., Naarden, Holland, \$1.25; E.F., Butler, N.J., \$7.50; R.H., Palm Springs, Calif., \$5.00; J.N.S., Westminster, Colo. \$5.00; T.W., W. Sacramento, Calif., \$0.75; R.G., La Crescenta, Calif., \$15.25; D.B.H., Santa Monica, Calif., \$2.00; C.A., Clearwater, Fla., \$2.00; E.L.K., Desert Hot Springs, \$10.00; I.U.S., Chicago, Ill. \$7.50.

Glossary of SANSKRIT TERMS

Manu
Yoga
Yuga
Kalpa
Satya
Karma
Bhakti
Buddha
Dharma
Mahatma
Sunyata
Avatara
Sambhala
Brâhmana
Upanishad
Atma-Vidyâ
Âryavarta
Mahâ-Kalpa
Devanâgarî

and
Key to their Correct Pronunciation
by
Geoffrey A. Barborka

A most valuable compendium of succinct definitions of over 500 Sanskrit philosophical terms, and an explanation of the method of pronouncing each word and every letter of the Sanskrit alphabet. In Sanskrit the Word—*Vâch*—and the *Svara*, or mystic sound or tonal value of the word, are of great importance, forming the intoned mantra—syllables and words brought together to create incantation. The author elaborates on this in a Foreword "On the Origin and Significance of Sanskrit".

The text also includes and translates several Sanskrit aphorisms, such as *Aham asmi Parabrahma* (I am the Boundless), *Aham Brah-mâsmi* (I am Brahman), *Aham eva Parabrahma* (I am verily the Boundless), *Brahmaivedam sarvam* (Verily this is Brahman), *Om mani padme, Hum* (Om, the jewel is in the lotus), *Yadyad rūpam kâmayate devatâ, tattad devatâ bhavati* (Whatever the form desired by a divine being, that very form the divine being becomes.)

GEOFFREY A. BARBORKA, Theosophical scholar and author of *The Divine Plan: a Commentary on H. P. Blavatsky's The Secret Doctrine*, has been for years a student of Oriental philosophy and the Sanskrit language. His other works include: *H. P. Blavatsky, Tibet and Tulku*, *The Mahâtmas and Their Letters* (in printing), *Man's Potent Force*, *The Christmas Story*, and *H. P. Blavatsky the Light-Bringer*.

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